Subseries 2: Field Correspondence, Missions 1890-1960

Folder 50: Anchorage 1928, 1936

Anchorage, Alaska
Feb. 29, 1936

Dr. J. M. Somerndike:
156 Fifth Avenue
New York, N. Y.

Dear Dr. Somerndike:

Owing to the expense in connection with wiring, we could not include all we wish to say, hence the Lord has laid upon our hearts to convey to you a message by mail, and we trust though you be far away you shall be able to see a vivid picture of the actual condition of the Anchorage church.

That the Anchorage field affords great opportunities for spiritual work, and for the ingathering of souls, there can be no doubt, but the Word spoken in the long ago "Not by might, nor by power, but by My Spirit, saith the Lord of hosts", still holds true. Intellectualism however great and valuable will not reach the human heart if it stands alone. Were it to depend upon intellectualism and social education, the church throughout the country would have been on its spiritual pinnacle now, and sinners would have come by the thousands; but as it is, the spiritual side has been sadly neglected, the bars of the church have been lowered, and in practically every field the government of the local church is in the hands of people with no spiritual experience and vision.

THE ANCHORAGE FIELD

As to our Anchorage field, it is needless to say that it is in a sad state, and we do not need to impress upon your mind the fact that church work has been dwindling for the last 15 years. To you this is a well-known fact. The evil of the city is wide open, the church is worldly, and has no power to cope with the situation. According to revenue collectors about $75,000 is spent every month on liquor alone, and that is in a town of approximately 2200~~0~~. Of course, some of this is shipped to other districts. Besides this, gambling holds, and places of prostitution are wide open on the main street.

As has already been stated, the world has invaded the church in so much that many of those who are leaders in dancing and drinking, as well as popular amusements hold responsible offices in the church. Even elders are drinking their liquor.

THE SPIRITUAL LIFE OF THE CHURCH

For about 4 years we have had a group of praying people within the church anxious that God would awaken the church to its sense of need, as well as its responsibility. This group has been much misunderstood and fought by the carnal minded and worldly element, but this spiritual group has had the cause of God at heart, and they have spent many a night on their knees. God has in many ways answered their prayers, and it is still true that the "Most High ruleth in the affairs of man". What we need

here is a man equipped of God with spiritual insight, as well as outsight, filled with unction from on high. Such a man we feel we have in Rev. J. M. Amundsen, who has spent 5 weeks in our midst, during which time he has held 3 weeks of Bible Conference. These lectures on Scripture have meant much to this field. It has brought out larger congregations every night of the week than we ever had on Sundays during the former pastorates. Several conversions have taken place, and we are looking for greater things before the close of the meetings.

Approximately 25-30 people will join the church on profession Sunday, March 15. We have those who are adverse to these messages, and do not attend, but rather hinder souls from entering in. Suffice it to say these are the ones who drink, smoke, dance, seek places of popular amusement, are out all night Saturday night in questionable places, and if at church Sunday morning, you would almost feel tempted to provide them a cot bed on which to sleep.

THE CONGREGATIONAL MEETING

About 2 weeks ago the Board of the church held a meeting in which they unanimously voted to extend a call to Rev. Amundsen, but between the carnal minded folks, and Rev. Bingle who was supposed to be our Moderator and friend in spiritual things, they managed to apply a little church politics in working up an opposing faction. Rev. Bingle has played the double-minded man's part with one of our elders, whose name appears at the bottom of this letter--Dr. Pollard. Rev. Bingle stated that "If Rev. Amundsen did come, inside of a year he would work up a strong spiritual church. Yet on the evening of the Congregational meeting he barred attendants and supporters of the church from voting, and visibly campaigned for the opposing side. He even tried to bar one who was Superintendent for 2 years of our Sunday School, and supporter of the church for 9 years from voting. His parliamentary proceedures were out of order. For instance, when a motion was made & seconded, it was amended, & the amendment was voted upon before the original motion was voted upon. He barred people who have made this church their spiritual home for nearly a year, and being regular attendants & supporters, from voting, for he worked to show up a strong minority opposition in order that Presbytery might have a right to turn down the call. We absolutely disqualify this man from moderating any further congregational meetings, for a Moderator is to be unprejudiced. He urged all the opposers to be sure to vote, and had them vote two or three times to see if they could not muster more votes. The opposing voters belonged to the class of dancers, drinkers, and pleasure seekers which we have already mentioned above.

Rev. Bingle has been in town several times since Rev. Amundsen came, but he did not show his face at any of the meetings, except a prayer meeting at the Manse, then he left before that was over, as he had "important business" which he had to attend to.

OUR ADVICE

Now, Dr. Somerndike, we believe you to be a right thinking man, and placed in a responsible position as you are, must there fore have our church at heart, as well as God's cause in general. We believe you agree that no church will prosper and glorify God except it has spiritual leadership. It still remains true "Seek ye out men filled with the Holy Ghost and faith" to carry on the work. Therefore, for the good of the

future of this church and the Territory we advise you to pay no attention to the opposing group, but to disregard the appeal, and advise them to meet give the government of the church into the hands of the spiritual people who are in the majority. If this is not forth coming spiritual men of other denominations will be brought here, and it will split wide open the entire Persbyterian work in western Alaska. We are sick and tired of dry sticks feeding us nothing but husks. We shall stand true to the church if our advice is heeded. If not, your Presbyterian congregation and property will inside of a few years be in a sadly neglected condition.

In the next mail we will send you a list of approximately 45 names of both members and supporters of the church whoe will form a new independent organization unless our voice is heeded & respected.

Trusting to hear a favorable reply by wire upon receipt of this letter.

Respectfully,

Dr C. A. Pollard

DR. C. POLLARD, ELDER

Fred Carlquist

FRED CARLQUIST, ELDER, S.S. Supt.

Dr. J. N. Somerndike.
156. Fifth Avenue.
New York: N-Y.

Dear Dr. J. N Somerndike.

Refering to copy of letter inclosed and a riginal letter signed by Fred Carlquist and my self. mailed to you last week.

This letter was written hurridly and read to me in a hurry so as to get it in the mail. If I had read it carfully I would have not signed it. For to my knoolage some of the statements are to strong. I am correcting same in copy. marked in parenthesis other wise the rest of the letter is correct to my knoolage.

I have been of one of the churches best supporters & my wife one of the best S S and church financial workers.

The people favoring Rev. Anndsen. are the main supportes and workers. in the church.

Several that are in favor of Rev.
Ammudsen were sick and could not
attend the meeting others were out ~~side~~ in
the States. Which would have made the
majority grates. Now some of those voting
against Rev. Ammudsen do not attend
church very often and support very little
in finance.
Rev. Ammudsen invited all to and urged
all to attend pray meeting for he is a
praying man. Most of those voting against
Rev Ammudsen did not attend. Then
because Rev. Ammudsen fellowship with
the paying people of the church the others
seemed to blame the preacher. When in fact
they had the same privilage the rest of
us had. to be bless by fellowship
together.
I have never written you before
But I have the church at heart and would
like to see it prosper. And feal that we

We had a man in our midst that could do that and make it a self supporting church.
I do not feal that we should be ruled by the animosity especialy when they are not the best workers and supporters of the church. I do not like the Presbyterian decision at all. And if you continue to abide by it. The New york Board will probly have to do more financing of this church than they have in the past. Because some of the supporting members have declared their attention of leaveing the church and worshiping God where they can get a spirit spiritual blessings.
I personaly have been blessed by Rev. Ammundsen preaching and I hate to give it up. I feal there are many others like my self and will be continueing to seek but a man and place that can help us so that we might help others find the Lord.

Now then if you have this church and the lords work here at heart I feal you should recognize the majority as if because if all that should have voted would have been allowed to vote the majority would have been much larges.

Hofeing to hear favorably from you. and may The lord bless his cause throughout the world.

Yours in Christ.

Ds & A. Pollard.

P.S.

Rember that many of the members of this church are of other denominations and worship in this church because they do not have their own church here.. and that should be takeing in consideration.

G.A. Pollard

Anchorage, Alaska
Feb. 29, 1936

Dr. J. H. Somerndike:
156 Fifth Avenue
New York, N. Y.

Dear Dr. Somerndike:

Owing to the expense in connection with wiring, we could not include all we wish to say, hence the Lord has laid upon our hearts to convey to you a message by mail, and we trust though you be far away you shall be able to see a vivid picture of the actual condition of the Anchorage church.

That the Anchorage field affords great opportunities for spiritual work, and for the ingathering of souls, there can be no doubt, but the Word spoken in the long ago "Not by might, nor by power, but by My Spirit, saith the Lord of hosts", still holds true. Intellectualism however great and valuable will not reach the human heart if it stands alone. Were it to depend upon intellectualism and social education, the church throughout the country would have been on its spiritual pinnacle now, and sinners would have come by the thousands; but as it is, the spiritual side has been sadly neglected, the bars of the church have been lowered, and in practically every field the government of the local church is in the hands of people with no spiritual experience and vision.

THE ANCHORAGE FIELD

As to our Anchorage field, it is needless to say that it is in a sad state, and we do not need to impress upon your mind the fact that church work has been dwindling for the last 15 years. To you this is a well-known fact. The evil of the city is wide open, the church is worldly, and has no power to cope with the situation. According to revenue collectors about $75,000 is spent every month on liquor alone, and that is in a town of approximately 22,000. Of course, some of this is shipped to other districts. Besides this, gambling holds, and places of prostitution are wide open on the main street.

As has already been stated, the world has invaded the church in so much that many of those who are leaders in dancing and drinking, as well as popular amusements hold responsible offices in the church. {Even ~~elders~~ trustees} are drinking their liquor.

THE SPIRITUAL LIFE OF THE CHURCH

For about 4 years we have had a group of praying people within the church anxious that God would awaken the church to its sense of need, as well as its responsibility. This group has been much misunderstood and fought by the carnal minded and worldly element, but this spiritual group has had the cause of God at heart, and they have spent many a night on their knees. God has in many ways answered their prayers, and it is still true that the "Most High ruleth in the affairs of man". What we need

here is a man equipped of God with spiritual insight, as well as outsight, filled with unction from on high. Such a man we feel we have in Rev. J. M. Amundsen, who has spent 5 weeks in our midst, during which time he has held 5 weeks of Bible Conference. These lectures on Scripture have meant much to this field. It has brought out larger congregations every night of the week than we ever had on Sundays during the former pastorates. Several conversions have taken place, and we are looking for greater things befor the close of the meetings.

Approximately 25-30 people will join the church on profession Sunday, March 15. We have those who are adverse to these messages, and do not attend, but rather hinder souls from entering in. Suffice it to say that are the ones who drink, smoke, dance, seek places of popular amusement, are out all night Saturday night in questionable places, and if at church Sunday morning, you would almost feel tempted to provide them a cot bed on which to sleep.

THE CONGREGATIONAL MEETING

About 2 weeks ago the Board of the church held a meeting in which they unanimously voted to extend a call to Rev. Amundsen, but between the carnal minded folks, and Rev. Bingle who was supposed to be our Moderator and friend in spiritual things, they managed to apply a little church politics in working up an opposing faction. Rev. Bingle has played the double-minded man's part with one of our elders, whose name appears at the bottom of this letter--Dr. Pollard. Rev. Bingle stated that "If Rev. Amundsen did come inside of a year he would work up a strong spiritual church. Yet on the evening of the Congregational meeting he barred attendants and supporters of the church from voting, and visibly campaigned for the opposing side. He even tried to bar one who was Superintendent for 2 years of our Sunday School and supporter of the church for 9 years from voting. His parliamentary procedures were out of order. For instance, when a motion was made & seconded, it was amended, & the amendment was voted upon before the original motion was voted upon. He barred people who have made this church their spiritual home for nearly a year, and being regular attendants & supporters, from voting, for he worked to show up a strong minority opposition in order that Presbytery might have a right to turn down the call. We absolutely disqualify this man from moderating any further congregational meetings, for a Moderator is to be unprejudiced. He urged all the opposers to be sure to vote, and had them vote two or three times to see if they could not muster more votes. The opposing voters belonged to the class of dancers, drinkers, and pleasure seekers which we have already mentioned above.

Rev. Bingle has been in town several times since Rev. Amundsen came, but he did not show his face at any of the meetings, except a prayer meeting at the Manse then he left before that was over, as he had "important business" which he had to attend to.

OUR ADVICE

Now, Dr. Somerville, we believe you to be a right thinking man, and placed in a responsible position as you are, must therefore have our church at heart, as well as God's cause in general. We believe you agree that no church will prosper and glorify God except it has spiritual leadership. It still remains true "Seek ye out men filled with the Holy Ghost and faith" to carry on the work. Therefore, for the good of the

future of this church and the Territory we advise you to pay no attention to the opposing group, but to disregard the appeal, and advise them to ~~meet~~ give the government of the church into the hands of the spiritual people who are in the majority. If this is not forth coming spiritual men of other denominations will be brought here, and it will split wide open the entire Persbyterian work in western Alaska. We are sick and tired of dry sticks feeding us nothing but husks. We shall stand true to the church if our advice is heeded. If not, your Presbyterian congregation and property will inside of a few years be in a sadly neglected condition.

In the next mail we will send you a list of approximately 45 names of both members and supporters of the church who will form a new independent organization unless our voice is heeded & respected.

Trusting to hear a favorable reply by wire upon receipt of this letter.

Respectfully,

DR. C. POLLARD, ELDER

FRED CARLQUIST, ELDER, S.S. Supt.

I do not return the original of this letter, to any of our actions I have made with it as I do not want to make them a record unless I clearly know they are true.

March
17th
1936

Mr. Fred. Carlquist,
Anchorage, Alaska

Dear Mr. Carlquist:

I have just received your letter of February 29th, which I have read with great care. It has been our Board's desire to cooperate with your church in the most helpful way possible in securing a pastor in place of Mr. Winterberger. You will remember that after Mr. Winterberger resigned, I immediately communicated with you both by letter and by wire, requesting your session to authorize us to select a minister who in our judgment would be able to provide the leadership that your church needs. We were disappointed that you did not respond to our suggestion, for by this time we would have been able to perfect arrangements by which you would have had a pastor on the field whose leadership you could trust and who possessed all the qualifications which you have enumerated in your letter as being desired by your session and congregation.

I understand from your letter that it is the desire of your session to call Mr. Amundsen as your pastor. However, I received a telegram from Mr. Youel dated March 6th, which reads as follows:-

> PRESBYTERY WITH CONSENT OF MAJORITY OF SESSION AUTHORIZES ME TO WIRE ASKING BEST MAN OBTAINABLE FOR ANCHORAGE IMMEDIATELY DUE TO DIVISION TRUSTEES ASSURE ONLY TWELVE HUNDRED DOLLARS PRESBYTERY ASKS BOARD SIX HUNDRED ADDITIONAL IF MAN SUCCEEDS CHURCH MAY INCREASE THEIR PART LATER WIRE BINGLE MODERATOR YOUR ACTION

In view of this telegram, it would seem that since you wrote your letter, a majority of the members of your session have agreed with the Presbytery to authorize the Board to select a minister for your church. In order that there may be no confusion with reference to this matter, I will ask you to kindly wire me upon receipt of this letter, confirming the contents of Mr. Youel's telegram as quoted above, and promising the cooperation of the officers and members of the church with the minister whom we may select to go to Anchorage.

We have a very fine man in view, Rev. E. E. Knudsen, about whom I have already written and wired you. He is a good preacher, is loyal to the Word of God, and possesses all the qualifications which you have set forth in your letter. He is willing to consider the call to Anchorage, and we would be willing to provide $600 toward his salary on condition that your church would pay $1200. We would also expect that the Anchorage church would assume the full salary within three years, on the following basis:

Beginning April 1st, 1937 -	Anchorage church to pay	$1400	toward salary	
" " 1st, 1938 -	" " "	$1600	"	"
" " 1st, 1939 -	" " "	$1800	FULL SALARY.	

Sheldon Jackson School
Sitka, Alaska
Conducted by
The Board of National Missions
of the Presbyterian Church in the U. S. A.

James H. Condit, D. D., Superintendent

FEB 3 1928

House of Rest, 170 S. Marengo Ave.,Pasadena, California.

January 28,1928

Rev. A.J.Montgomery,D.D.,
156 5th Avenue, N.Y.

Dear Dr. Montgomery:

I am enclosing a letter from Rev. Ben H. Moore, Little Rock, Arkansas, in re work in Alaska. I remember being favorably impressed with his previous letters. He might prove to be a good man for our Alaska work in some capacity or other.

Your letter of December 29th, addressed to Sitka, just reached me today. You probably know through Dr. Diven that Mr. Marple finally left Sitka on December 3d. He brought his car down with him and as I understood it was planning to drive around a little. He intimated that he might finally reach California. I can readily understand your feeling in the matter of the money advance. I told Mr. Marple very plainly that in my judgement his taking that money and failing to use it as specified would put him in bad with the Board. He seemed to sense the situatuon in a manner but excused himself on the ground that his wife's condition was such, after receiving the money, that he could not urge ger to undertake travel. As a matter of fact she was in a hysterical condition. He said that he would write to the Board making full explanation. I am in hopes that the money will yet be used for the travel expense indicated as Mrs. M. intimated that she would ultimately return to her people in Pa. If not it would seem to me that the only recourse would beto ask for the refund of the advance. I am deeply concerned over the matter as, at his urgent request, I backed up his telegraphic request with a telegram of my own, for which he paid. It is one of those baffling situations which some how seem to originate themselves.

We are enjoying a wonderful rest here in a wonderful place. It is our plan to remain in the states for three or four months. I do not know whether I shall reach N.Y. or not but if I do I shall much appreciate the opportunity oftalking over Alaska matters with you.

Cordially yours,
James H. Condit.
James H. Condit.

NO 1272

THE FIRST NATIONAL BANK

FEB 3 1928

OF ANCHORAGE

CAPITAL $50.000.00

DR J B. BEESON, PRESIDENT

FRANK L. KNIGHT, VICE PRES'T — WINFIELD ERVIN, CASHIER

DIRECTORS

DR. J. B. BEESON - SHERMAN DUGGAN - M. J. CONROY - FRANK L. KNIGHT

E. E. PORTER C. A. MATHESON - WINFIELD ERVIN

ANCHORAGE, ALASKA

January 19th, 1928.

Mr. A. J. Montgomery
Board of National Missions,
New York, N.Y.

Dear Mr. Montgomery:

Your letter of December 3rd, received, and will state that we will be able to take care of this end for awhile until you can relieve of us of the burden.

Our Sunday School has a greater attendance than at any time in the past, and we were pretty crowded for room, the revenue from the Churh donations and pledges is very low that it keeps us guessing if we can make the grade or not, for we do not want to reduce the amount that we are paying on the Pastors salary.

While the town is not going down, if anything it is going ahead, for their is more money in this section than heretofore, the Public School attendance is greater this year than ever before, but we are not getting the results in the Church attendance it seems to me that we really should, we should be gaining in the Church as well.

We are holding down our expenses as much as we can in every way, the Pastor came to me and wanted to know if I had paid the pianist any money and I told him that I had not, that I had not been told to pay, besides our funds were low, so they are going to take c care of that in another way.

Will sure appreciate what you can do for is in getting the money so soon as you can, we will do our best to hang on to keep things gaing.

Yours very truly,

Winfield Ervin

Treasurer,

February 17, 1926.

Mr. Winfield Ervin, Cashier,
The First National Bank,
Anchorage, Alaska.

My dear Mr. Ervin:

The Board today made a grant of $1.000. toward the purchase of the Stewart property in connection with the church. I am told that the Division of Buildings and Property has already sent their qualifying papers and as soon as they are properly filled up the money will be available.

Hoping that this will be satisfactory and with best wishes for the congregation and all of you men who have labored so faithfully to bring about this result, I am,

Yours very cordially,

A. J. Montgomery, Director,
Town and Country Department.

AJM:MB

(Copy)

Seattle Wash., May 3rd, 1928

Rev. W.S.Marple,
1617 Farragut St.,
Bremerton, Wash.,

Dear Mr. Marple:-

While passing through Seattle I thought that it would be of interest to you if I were to write you of two matters which were taken up at the last meeting of Presbytery, which as Stated Clerk it woul be my duty to notify you.

Your letter to Mr. Youel was referred to the Presbytery and the Presbytery instructed the moderator to answer for the Presbytery your letter of inquiry regarding conditions in the Anchorage Church.

Presbytery also received and endorsed the report of the National Missions Committee ~~of~~ regarding plans for the filling of the Anchorage and Cordova Churches.

Mr Youel was in the hospital when I left, and so no doubt will not feel much like writing for some time, and so in order not to keep you waiting too long for a reply, I can give you the substance of what his reply would be. Presbytery's position and also the position of some of the Anchorage church people is this, that the old sore is worse rather than better. Whereas two years ago there were only one or two families involved, now there are several families involved as sympathizers, and so the field is in a more critical position, than it was two years ago when you decided that it was for the best interests of the church that you should leave. Presbytery feels that it is for your best interests as well as for the best interests of the Anchorage Church, that you shoul plan to locate elsewhere.

I am informed that you have received a communication to the effect that it is the unanimous wish of the people of Anchorage that you should return. Of course it is always nice to hear that one's friends stand by one, but that in itself does not heal the sore, neither does it give any foundation for one to plan to return.

A petition to you, as you would readily understand, does not mean anything. It would have to be a petition to Presbytery which would result in a call. Any meeting of the Congregation to vote on a call would have to be authorized by the Anchorage Session, moderated by Mr. Youel or some other minister of the Presbytery. No minister would moderate a meeting which had for its purpose the doing of something contrary to the action of Presbytery. Even if a call were voted upon, it would have to be passed upon favorably by Presbytery. This would be true whether a man came as a called pastor or simply as a Stated Supply, of either a Mission field or a self-supporting church, as it is a law of the church that any vacant church must get permission of the Presbytery to supply its pulpit.

This being the case, and in view of the action of Presbytery already referred to, it would be entirely useless for you to think of returning to Anchorage.

(Over)

I am very glad to hear of your success in your present field. I am also very glad to learn that Mrs. Marple has regained her health.

We will be in Seattle for a few days, and would be glad to see you if you happen to be down town at any time. We are stopping at the New Arctic Hotel on Third and Yesler way.

With kind personal regards, I remain,

Cordially yours,

R. R. Marquis.

TO THE ELDERS OF THE PRESBYTERIAN CHURCH OF ANCHORAGE:

WHEREAS, the Presbyterian church of Anchorage will be without a pastor after the first day of May, 1948, because of its present pastor going to another field, and whereas, the church officials, apparently have no one in sight to fill the vacancy thus caused; Now we, the undersigned, members of the congregation and citizens of Anchorage, do hereby petition you, the said elders, to call Rev. Wallace Sutton Marple, now at Bremerton, Washington, to the pastorate of said church, believing that Mr. Marple will fill the position to the satisfaction of the great majority of the membership of the church and of the people of Anchorage at large.

Mrs. C. A. Eckman	A. C. Loudermilch
Mrs. Shaw	Mrs. A. B. Bragaw
Mrs. Ora Lvale	Mrs. D. B. Hewitt
Mrs. L. C. Cordon	May V. Kennedy
Mrs. A. C. Albritton	James Kennedy
Mr. and Mrs. Archie Lewis	John J. Meyer
C. A. Eckmann	J. H. Storm
Frank L. Knight	Mrs. Chas. Pedersen
Mary Estella Matheson	P. Pedersen
Mrs. Mary Crocker	C. W. Bolte
Robert H. Romig	R. C. Albritton
Abner J. McDonnel	George Kennedy
Wm. D. Murry	Mrs. H. P. Allen
W. A. Stiles	Bernece L. Hebert
Mrs. W. A. Stiles	Vella Moehring
Guy P. Cameron	Susie A. Truitt
Lyle W. Larsen	Mr. & Mrs. A. J. Emard
Mrs. F. H. Lounsbury	Moritz A. Andresen
G. D. Mumford	Decima Andresen
Mrs. F. Mitchell	Margaret J. Snodgrass
Bill Clayson	Mrs. Geo. Mumford

Mrs. Dave Patterson

Mr. and Mrs. A. H. Sharpless

Mrs. Cadwallader

Mrs. John Parsons

Mrs. J. H. Storm

Mrs. J. A. Borges

J. A. Borges

Mr. and Mrs. Fred A. Coney and family

Mrs. J. L. Waller

Mr. and Mrs. W. G. Marsh, Sr.

Mr. and Mrs. A. H. Marsh

Mr. and Mrs. F.R. Holdiman

Mrs. Chas. W. Smith

Mr. and Mrs. Ed Watkins

Mrs. D. W. Flanigan

Mrs. C. Seigman

Mrs. R. L. Wever

Mrs. Grant Reed

Mrs. C. A. Berg

Walter Nikami

Mrs. E. A. Porter

Mrs. Fred Parsons

Mr. Fred Parsons and children

C. A. Pollard

Jas. A. Truitt

Mr. and Mrs. Winfield Irvin, Jr.,

John L. Cook

Mrs. F. J. Spach

Mrs. Elsie Cogn

C. A. Anderson

Mrs. Carl E. Martin

Mrs. J. R. Campbell

Mrs. Selma Ingrim

Mrs. Nellie Crawford

Mrs. E. A. Wennerstrom

Della Kimball

Carl E. Martin

Mrs. Fred Carlquist

Alex Licka

Lorinda Ward

Geo. Nikami

Ivy Lothrop

Alice Nikami

Lyda Shaw

Mary Nikami

Agnes Snodgrass

Enid Marsh

A. B. Lothrop

Leroy Crawford

Clara Berestoff

D. W. Flanigan

William L. Hugel

Adelina Hugel

Gerrit Snider

Clive J. Snider

Jerry A. Allen

Harry Nikami

M. Shaw

Mrs. Margaret Lutcanish

Mrs. P. J. Reely

Mrs. W. J. Boudreau

UNITED STATES OF AMERICA)
) SS
TERRITORY OF ALASKA)

I, Constance Wanamaker, a Notary Public in and for the Territory of Alaska, at Anchorage DO HEREBY CERTIFY: That the attached copy of Petition is a full, true, and correct copy of said Petition, and of the whole thereof as the same appears of record in the files of the Presbyterian Church, at Anchorage, Alaska.

Dated and sealed at Anchorage, Alaska, this 12th day of May A.D. 1938.

Constance Wanamaker
Notary Public in and for the
Territory of Alaska, residing
at Anchorage therein. My commission
expires July 23,1941.

Anchorage, Alaska
May 12, 1928

A. J. Montgomery,
156 Fifth Ave.,
New York City.

Dear Sir:

A short time ago the Elders of the Presbyterian Church sent you a message asking to have Rev. Wallace Sutton Marple returned to the First Presbyterian Church of Anchorage, Alaska; your reply was that it was necessary for us to obtain the consent of the National Missions Board of this district, the Yukon Presbytery of Alaska.

The Session held a meeting with Rev. Youel as Moderator, at which meeting the Elders expressed a desire to call Rev. Marple; at this meeting a petition was presented to the session, signed by Members of the church and many of the business men of the City asking that Rev. Marple be called as Pastor of our church, but Rev. Youel informed us that we could not have Rev. Marple returned here, that he (Youel) would not consent to such an arrangement; but would not give us any reasons. the Elders wished to know why, with the request from 90% of the membership of our church, and residents of the city expressing their views by saying that "the Marples are the kind of people we want", then for three men constituting the Presbytery, at present the Presbytery consists of one man, Rev. Youel; Rev. Vernon and Rev. Marquis are now out of the territory permanently; then for one man to tell us that we cannot have the minister we want, and cannot give us any good reason why we should not have the man we want.

Rev. Marple has served our church at two different times, and now he is wanted again because he is the one man who understands the people here and can put the church on it's feet again; we have members who have not attended services for three years, and tell us now that if Rev. Marple is not allowed to return, they will withdraw their membership from the church, because they do not believe the time has arrived for autocratic and un-A,erican principles to govern a Protestant church, besides it is very unchristian for one minister to stand in the way of another minister coming to a church where he is wanted.

Rev. Youel did suggest to the Elders while in session the troubles of the church while Rev. Marple was here in 1923, but we who were then on the board of Elders cleared that matter, and explained that no blame was attached to Rev. Marple, but caused by one man of the church who is now leaving the city for good, and all his followers have removed, so the field is now clear and with Rev. Marple in charge we could go right on and make a success of our little gathering; we have been informed by non-members of the church that if Marple is returned to Anchorage they will help support us, where they have given no support in the last three years.

It must be evident to anyone when a man has served a church at two intervals and is wanted a third time, that he is highly esteemed by the citizens of the community.

We are enclosing a certified copy of the petition presented to the Session, which includes nearly every resident member of the Anchorage church, as well as all the prominent business men of the city; this shows the sentiment of the community, and certainly should be evidence that Rev. Marple could step back into the church and make a success of it;

The sentiment of the Elders is that if three men can agree, which we believe was done by Reverend Vernon, Marquis and Youel that they will not allow one who

is wanted as minister to fill the position, the Elders are ready to resign, because we do not believe that we have come to the state of Popery, and unless Rev. Marple has done something unchristian and not becoming a minister of the Gospel, which we do not think he has, we do not want to work under an auto-cratic rule.

Our reason for believing that an agreement was concluded by the above mentioned men, is, that Rev. Marquis informed Elder Sogn that if Mr. Youel could feel that Rev. Marple was eliminated from the ppospective list of calls to fill the pulpit of our church, that he (Youel) would leave here with a more satisfied feeling; nothing was said about Marple not being allowed to return until after the Yukon Presbytery called a session here at Anchorage, and adjourned after a half days session and then reconvened in Fairbanks, between which times Elder Sogn was informed as above stated; but after the meeting at Fairbanks it was then stated that Rev. Marple could not return to Anchorage.

We have tried herewith to explain to you the urgent need for Rev. Marple to return, because we feel that three men should not be supreme in a case of this kind, and believe that the Board of Missions of the Organization as a whole should be a higher could to which we can appeal.

Hoping this will result in our plea being granted, we remain,

Yours very truly,

Elders H.S. Sogn

S. C. Raynor

Fred Carlquist

Anchorage, Alaska
May 19, 1928.

Dr. Alexander Montgomery
New York

Sir:

Last week we forwarded a petition and letter to you relative to Dr. Marple's return. Since that time things have developed and other matters have come to our knowledge of which we were not aware at that time.

Now we beg of you to hear with us - This is a very serious matter. We are now well aware of the fact that the Marples have not had a square deal. It is a sad thing that you are five thousand miles removed from us, for we believed that you have been getting only one side of the facts in this case and have been badly misinformed.

The reason we, as a Community and Church desire Marple's return is this. We know him, and as previously stated he has served with us twice in the past. We love and honor Dr. Marple.

Why Vernon should be so bitter in this matter, we do not know. We do, however, know for a certainty that this has been reflected in Youel's attitude as well. Are you aware of the fact that Vernon wrote letters to Sitka in regard to Marple and his work there? Was this a Christian act? We all have friends and relatives in both Sitka and Fairbanks and know of conditions in both places. We have learned that conditions in Sitka were very trying. The whites hate the natives and the natives have the same feeling toward the whites. This situation together with being overworked, made it doubly hard for them.

Mr. Youel and Marquis do not know Marple - only thru Vernon and consequently are not capable of being judges in this matter. As Vernon has left this section permanently, he has left Youel to hold the sack and suffer the consequences. Mr. Youel's work will suffer thru's act, because Marples have a great many friends in Fairbanks. This matter, of the unchristian deal handed to Marple, has already become known to them.

One of the great upbuilding factors in our church is to keep the young people in the church. Marple entertained the young people in their home once a week with the result that they got very close to them. We have lost nearly the entire number of these young people. They have declared that they would not attend while Youel was here.

We must have the young, otherwise the future of the church is doomed. Furthermore, there is only a handful of the older ones left.

We have been very considerate of Mr. Youel in this matter, for we did not want to hurt him or cause any injury in his field because of his attitude towards Marple.

We have been loyal to our little Church and seldom miss any of the services. Mr. Mr. Sogn, besides being elder, is Secretary and Treasurer of our Sunday School. Mr. Raynor is Superintendent and Mr. Carlquist is a teacher.

Dare any one state or affirm that Mr. Vernon and Youel are acting with a Christian spirit? Is it the hand of God who directs these men to deal this way with Marple? Does God use intrigue and underhanded methods in dealing with his children? Why cannot Youel and Vernon act like Christian men, and meet Marple on the level. They have not as yet, given us one valid reason why he should not return

Who are these men who set themselves up so high - lords to oppose a whole community and church, when it is their desire and sincere wish to choose a man whom they know far better than do these men who are opposing him.

We are Americans and believe in American principles and the ideals for which the Protestant church stands. If we cannot get justice with this Presbytery, we are going to carry the fight further. Since these men have proven to be so arbitrary and dictatorial without due cause, we are red blooded enough to carry the fight to the finish because we have the sentiment of the community back of us. This is not a case of what Vernon wants. It is a personal matter, we know it to be. When a community desires a man, is it right for one man to oppose and blacklist his fellow man as he has?

This has caused great resentment in this Community. We are the ones vitally concerned and are in a position to know what we want. The members of this church must be credited with having good sense, being of mature age and judgment, in selecting people whom we know as well as we do the Marples.

Are we to have no redress or are we to be defranchised because we are a Mission Church?

In your capacity and having been a minister for many years, does it not appear to you that Vernon has been very small and petty, especially when you consider what is expected of a Minister, and follower of Jesus Christ?

This church is facing the most dangerous crisis in its history due to the fact that we all, as you notice by our petition, think more of the Marples than any other minister that has served with us, and also believe that a great injustice has been done him. Marple is a man senior in years, spent ten years in Alaska, and far more able and talented than the men trying to blacklist him.

After having delved into this matter and finding only personal and petty reasons, would you censor us for being determined to appeal this matter and seeing it to the end? Our faith is already shaken in this denomination. We do not want to be a member or part of a church who will not give its ministers a square deal. Unsavory petitions and underhanded methods should not be brought into play in a Protestant Church.

We are at this time appealing to you and are quite sure that you can reason and bring pressure to bear. Vernon and Youel have informed us that they are the first and last word in this matter. No other minister will be considered until this is settled. Now Doctor, in summing this up, we, the members of this church are not a lot of ignorant sourdoughs or natives.

The presbytery should be governed by courtesy power - not for destruction but for edification.

We have in our congregation as members, educators, doctors, lawyers, and seasoned business men. If Vernon has started a smudge we are surely going to add fuel and make it hot, I doubt very much if Mr. Vernon would want this aired.

In our last session meeting with Youel we pressed him for reasons for not allowing Marples return. He mentioned a few things about which we know more than he. Upon being further questioned for reasons, he merely stated that he could not permit him to return. You can well imagine how we all feel in this matter; consequently we cannot let it drop.

Doctor, it is not reasonable that we can accept anything so presumptiously despotic, un-American, dictatorial, petty, and unchristian as this.

Please do not ask Youel to counsel with us as he has tried to do so and failed. If Youel, Vernon, or Marquis are to be Moderators at any congregational meeting here, we, the session will be absent and this will only end in a disastrous parley.

Upon receiving this letter, will you please write us by return mail or wire at our expense if you have any power to act, otherwise we are now prepared to appeal our case with petition and facts.

Respectfully,

H. S. Sogn

Fred Carlquist

S. C. Raynor

Elders of the Presbyterian Church at Anchorage.

Anchorage, Alaska
May 12, 1928

A.J. Montgomery,
156 Fifth Ave.,
New York City

Dear Sir:-

A short time ago the Elders of the Presbyterian Church sentyou a message asking to have Rev. Wallace Sutton Marple returned to the First Presbyterian Church of Anchorage, Alaska; your reply was that it was necessary for us to obtain the consent of the National Missions Board of this district, the Yukon Presbytery of Alaska.

The Session held a meeting with Rev. Youel as Moderator, at which meeting the Elders expressed a desire to call Rev. Marple; at this meeting a petition was presented to the session, signed by Members of the church and many of the business men of the city asking that Rev. Marple be called as Pastor of our church, but Rev. Youel informed us that we could not have Rev. Marple returned here, that he (Youel) would not consent to such an arrangement; but would not give us any reasons: the Elders wished to know why, with the request from 90% of the membership of our church, and residents of the city expressing their views by saying that "the Marples are the kind of people we want", then for three men constituting the Presbytery, at present the Presbytery consists of one man, Rev. Youel; Rev. Vernon and Rev. Marquis are now out of the territory permanently; then for one amn to tell us that we cannot have the minister we want, and cannot give us any good reason why we should not have the man we want.

Rev. Marple has served our church at two different times, and now he is wanted again because he is the one man who understands the people here and can put the church on it's feet again; we have members who have not attended services for three years, and tell us now that if Rev. Marple is not allowed to return, they will withdraw their membership from the church, because they do not believe the time has arrived for autocratic and un-American principles to govern a Protestant church, besides it is very unchristian for one minister to stand in the way of another minister coming to a church where he is wanted.

Rev. Youel did suggest to the Elders while in session the troubles of the church while Rev, Marple was here in 1923, but we who werethen on the board of Elders cleared that matter, and explained that no blame was attached to Rev. Marple, but caused by one man of the church who is now leaving the city for good, and all his followers have removed, so the field is now clear and with Rev. Marple in charge we could go right on and make a success of our little gathering; we have been informed by non-members of the church that if Marple is returned to Anchorage they will help support us, where they have given no support in the last three years.

It must be evident to anyone when a man has served a church at two intervals and is wanted a third time, that he is highly esteemed by the citizens of the community.

We are enclosing a certified copy of the petition presented to the Session, which includes nearly every resident member of the Anchorage church

of the Anchorage church, as well as all the prominent business men of the city; this shows the sentiment of the community, and certainly should be evidence that Rev. Marple could step back into the church and make a success of it;

The sentiment of the Elders is that if three men can agree, which we believe was done by Reverends Vernon, Marquis and Youel that they will not allow one who is wanted as minister to fill the position, the Elders are ready to resign, because we do not believe that we have come to the state of Popery, and unless Rev. Marple has done something unchristian and not becoming a minister of the Gospel, which we do not think he has, we do not want to work under an autocratic rule.

Our reason for believing that an agreement was concluded by the above mentioned men, is, that Rev. Marquis informed Elder Sogn that if Mr. Youel could feel that Rev. Marple was eliminated from the prospective list of calls to fill the pulpit of our church, that he, (Youel) would leave here with a more satisfied feeling; nothing was said about Marple not being allowed to return until after the Yukon Presbytery called a session here at Anchorage, and adjourned after a half days session and then reconvened in Fairbanks, between which times Elder Sogn was informed as above stated; but after the meeting at Fairbanks it was then stated that Rev. Marple could not return to Anchorage.

We have tried herewith to explain to you the urgent need for Rev. Matple to return, because we feel that three men should not be supreme in a case of this kind, and believe that the Board of Missions of the Organization as a whole should be a higher court to which we can appeal.

Hoping this will result in our plea being granted, we remain,

Yours very truly,

Elders-- H. Sogn

S. C. Raymond

Fred Carlquist

TO THE ELDERS OF THE PRESBYTERIAN CHURCH OF ANCHORAGE:

WHEREAS, the Presbyterian church of Anchorage will be without a pastor after the first day of May, 1928, because of its present pastor going to another field, and whereas, the church officials , apparently have no one in sight to fill the vacancy thus caused; Now we, the undersigned, members of the congregation and citizens of Anchorage, do hereby petition you, the said elders, to call Rev. Wallace Sutton Marple, now at Bremerton, Washington, to the pastorate of said church, believing that Mr Marple will fill the position to the satisfaction of the great majority of the membership of the church and of the people of Anchorage at large.

Mrs C. M. Eckman
Mrs Shaw
Mrs Ora Kvale
Mrs W. C. Gordon
Mrs R. O. Albritton
Mr and Mrs Archie Lewis
C. M. Eckmann
Frank L. Knight
Mary Estella Matheson
Mrs Mary Crocker
Robert H. Romig
Abner J. McDannel
Wm. T. Murry
W. A. Stiles
Mrs W. A. Stiles
Guy F. Cameron
Lyle W. Larsen
Mrs F. H. Lounsbury
G. F. Mumford
Mrs F. Gitchell
Will Clayson

R. C. Loudermilch
Mrs R. S. Bragaw
Mrs D. E. Hewitt
May V. Kennedy
James Kennedy
John J. Meyer
J. H. Storm
Mrs Chas. Pedersen
P. Pedersen
C. W. Bolte
R. O. Albritton
George Kennedy
Mrs H. P. Allen
Bernece L. Hebert
Vella Moehring
Susie A. Truitt
Mr and Mrs H. J. Emard
Moritz A. Andresen
Decima Andresen
Margaret J. Snodgrass
Mrs Geo. Mumford

Mrs Dave Patterson

Mr and Mrs S. K. Sharpless

Mrs Cadwallader

Mrs John Parsons

Mrs J. H. Storm

Mrs J. A. Borges

J. A. Borges

Mr and Mrs Fred A. Coney and family

Mrs J. L. Waller

Mr and Mrs W. G. Marsh Sr.,

Mr and Mrs A. H. Marsh

Mr and Mrs F. R. Holdiman

Mrs Chas. W. Smith

Mr and Mrs Ed Watkins

Mrs D. W. Flanigan

Mrs J. Seigman

Mrs R. L. Wever

Mrs Grant Reed

Mrs C. A. Berg

Walter Niemi

Mrs E. E. Porter

Mrs Fred Parsons

Mr Fred Parsons and children

C. A. Pollard

Jas. S. Truitt

Mr and Mrs Winfield Ervin Jr.,

John M. Cook

Mrs F. J. Spach

Mrs Elsie Sogn

Mrs Margaret Lutcanish

Mrs P. J. Keely

Mrs W. J. Boudreau

C. A. Anderson

Mrs Carl E. Martin

Mrs J. R. Campbell

Mrs Selma Ingrim

Mrs Nellie Crawford

Mrs B. A. Wennerstrom

Della Kimball

Carl E.Martin

Mrs Fred Carlquist

Alex Liska

Lorinda Ward

Geo. Mikami

Ivy Lothrop

Alice Mikami

Lyda Shaw

Mary Mikami

Agnes Snodgrass

Enid Marsh

R. B. Lothrop

Leroy Crawford

Olga Berestoff

D. W. Flanigan

William L. Hugel

Adelina Hugel

Gerrit Snider

Clive J.Snider

Jerry A. Allen

Harry Mikami

M. Shaw

UNITED STATES OF AMERICA)
) SS
TERRITORY OF ALASKA)

I, Constance Wanamaker, a Notary Public in and for the Territory of Alaska, at Anchorage DO HEREBY CERTIFY: That the attached copy of Petition is a full, true, and correct copy of said Petition, and of the whole thereof, as the same appears of record in the files of the Presbyterian Church, at Anchorage, Alaska.

Dated and sealed at Anchorage, Alaska, this 12th day of May A. D. 1928.

Constance Wanamaker
Notary Public in and for the Territory of Alaska, residing at Anchorage therein. My commission expires July 23, 1931.

Anchorage, Alaska
May 12, 1928

A. J. Montgomery,
156 Fifth Ave.,
New York City.

Dear Sir:

A short time ago the Elders of the Presbyterian Church sent you a message asking to have Rev. Wallace Sutton Marple returned to the First Presbyterian Church of Anchorage, Alaska; your reply was that it was necessary for us to obtain the consent of the National Missions Board of this district, the Yukon Presbytery of Alaska.

The Session held a meeting with Rev. Youel as Moderator, at which meeting the Elders expressed a desire to call Rev. Marple; at this meeting a petition was presented to the session, signed by Members of the church and many of the business men of the City asking that Rev. Marple be called as Pastor of our church, but Rev. Youel informed us that we could not have Rev. Marple returned here, that he (Youel) would not consent to such an arrangement; but would not give us any reasons. the Elders wished to know why, with the request from 90% of the membership of our church, and residents of the city expressing their views by saying that "the Marples are the kind of people we want", then for three men constituting the presbytery, at present the Presbytery consists of one man, Rev. Youel; Rev. Vernon and Rev. Marquis are now out of the territory permanently; then for one man to tell us that we cannot have the minister we want, and cannot give us any good reason why we should not have the man we want.

Rev. Marple has served our church at two different times, and now he is wanted again because he is the one man who understands the people here and can put the church on it's feet again; we have members who have not attended services for three years, and tell us now that if Rev. Marple is not allowed to return, they will withdraw their membership from the church, because they do not believe the time has arrived for autocratic and un-American principles to govern a Protestant church, besides it is very unchristian for one minister to stand in the way of another minister coming to a church where he is wanted.

Rev. Youel did suggest to the Elders while in session the troubles of the church while Rev. Marple was here in 1923, but we who were then on the board of Elders cleared that matter, and explained that no blame was attached to Rev. Marple, but caused by one man of the church who is now leaving the city for good, and all his followers have removed, so the field is now clear and with Rev. Marple in charge we could go right on and make a success of our little gathering; we have been informed by non-members of the church that if Marple is returned to Anchorage they will help support us, where they have given no support in the last three years.

It must be evident to anyone when a man has served a church at two intervals and is wanted a third time, that he is highly esteemed by the citizens of the community.

We are enclosing a certified copy of the petition presented to the Session, which includes nearly every resident member of the Anchorage church, as well as all the prominent business men of the city; this shows the sentiment of the community, and certainly should be evidence that Rev. Marple could step back into the church and make a success of it;

The sentiment of the Elders is that if three men can agree, which we believe was done by Reverend Vernon, Marquis and Youel that they will not allow one who

is wanted as minister to fill the position, the Elders are ready to resign, because we do not believe that we have come to the state of Popery, and unless Rev. Marple has done something unchristian and not becoming a minister of the Gospel, which we do not think he has, we do not want to work under an auto-cratic rule.

Our reason for believing that an agreement was concluded by the above mentioned men, is, that Rev. Marquis informed Elder Sogn that if Mr. Youel could feel that Rev. Marple was eliminated from the prospective list of calls to fill the pulpit of our church, that he (Youel) would leave here with a more satisfied feeling; nothing was said about Marple not being allowed to return until after the Yukon Presbytery called a session here at Anchorage, and adjourned after a half days session and then reconvened in Fairbanks, between which times Elder Sogn was informed as above stated; but after the meeting at Fairbanks it was then stated that Rev. Marple could not return to Anchorage.

We have tried herewith to explain to you the urgent need for Rev. Marple to return, because we feel that three men should not be supreme in a case of this kind, and believe that the Board of Missions of the Organization as a whole should be a higher could to which we can appeal.

Hoping this will result in our plea being granted, we remain,

Yours very truly,

Elders H.S. Sogn

S. C. Raynor

Fred Carlquist

TO THE ELDERS OF THE PRESBYTERIAN CHURCH OF ANCHORAGE:

WHEREAS, the Presbyterian church of Anchorage will be without a pastor after the first day of May, 1928, because of its present pastor going to another field, and whereas, the church officials, apparently have no one in sight to fill the vacancy thus caused; Now we, the undersigned, members of the congregation and citizens of Anchorage, do hereby petition you, the said elders, to call Rev. Wallace Sutton Marple, now at Bremerton, Washington, to the pastorate of said church, believing that Mr. Marple will fill the position to the satisfaction of the great majority of the membership of the church and of the people of Anchorage at large.

Mrs. C. M. Eckman
Mrs. Shaw
Mrs. Ora Kvale
Mrs. E. C. Gordon
Mrs. R. O. Albritton
Mr. and Mrs. Archie Lewis
C. M. Eckmann
Frank L. Knight
Mary Estella Matheson
Mrs. Mary Crocker
Robert H. Romig
Abner J. McDannel
Wm. T. Murry
W. A. Stiles
Mrs. W. A. Stiles
Guy F. Cameron
Lyle W. Larsen
Mrs. F. H. Lounsbury
G. F. Mumford
Mrs. F. Gitchell
Will Clayson

R. C. Loudermilch
Mrs. R. S. Bragaw
Mrs. D. E. Hewitt
May V. Kennedy
James Kennedy
John J. Meyer
J. H. Storm
Mrs. Chas. Pedersen
P. Pedersen
C. W. Bolte
R. O. Albritton
George Kennedy
Mrs. H. P. Allen
Bernece L. Hebert
Vella Moehring
Susie A. Truitt
Mr. & Mrs. H. J. Emard
Moritz A. Andresen
Decima Andresen
Margaret J. Snodgrass
Mrs. Geo. Mumford

Mrs. Dave Patterson

Mr. and Mrs. S. K. Sharpless

Mrs. Cadwallader

Mrs. John Parsons

Mrs. H. H. Storm

Mrs. J. A. Borges

J. A. Borges

Mr. and Mrs. Fred A. Coney and family

Mrs. J. L. Waller

Mr. and Mrs. W. G. Marsh, Sr.

Mr. and Mrs. A. H. Marsh

Mr. and Mrs. F.R. Holdiman

Mrs. Chas. W. Smith

Mr. and Mrs. Ed Watkins

Mrs. D. W. Flanigan

Mrs. J. Seigman

Mrs. R. L. Wever

Mrs. Grant Reed

Mrs. C. A. Berg

Walter Niemi

Mrs. E. E. Porter

Mrs. Fred Parsons

Mr. Fred Parsons and children

C. A. Pollard

Jas. S. Truitt

Mr. and Mrs. Winfield Ervin, Jr.,

John M. Cook

Mrs. F. J. Spach

Mrs. Elsie Sogn

C. A. Anderson

Mrs. Carl E. Martin

Mrs. J. R. Campbell

Mrs. Selma Ingrim

Mrs. Nellie Crawford

Mrs. B. A. Wennerstrom

Della Kimball

Carl E. Martin

Mrs. Fred Carlquist

Alex Liska

Lorinda Ward

Geo. Mikami

Ivy Lothrop

Alice Mikami

Lyda Shaw

Mary Mikami

Agnes Snodgrass

Enid Marsh

E. B. Lothrop

Leroy Crawford

Olga Berestoff

D. W. Flanigan

William L. Hugel

Adelina Hugel

Gerrit Snider

Clive J. Snider

Jerry A. Allen

Harry Mikami

M. Shaw

Mrs. Margaret Lutcanish

Mrs. P. J. Keely

Mrs. W. J. Boudreau

UNITED STATES OF AMERICA)
) SS
TERRITORY OF ALASKA)

I, Constance Wanamaker, a Notary Public in and for the Territory of Alaska, at Anchorage DO HEREBY CERTIFY: That the attached copy of Petition is a full, true, and correct copy of said Petition, and of the whole thereofm as the same appears of record in the files of the Presbyterian Church, at Anchorage, Alaska.

Dated and sealed at Anchorage, Alaska, this 12th day of May A.D. 1928.

Constance Wanamaker
Notary Public in and for the
Territory of Alaska, residing
at Anchorage therein. My commission
expires July 23,1931.

Anchorage, Alaska
May 12, 1928

A. J. Montgomery,
156 Fifth Ave.,
New York City.

Dear Sir:

A short time ago the Elders of the Presbyterian Church sent you a message asking to have Rev. Wallace Sutton Marple returned to the First Presbyterian Church of Anchorage, Alaska; your reply was that it was necessary for us to obtain the consent of the National Missions Board of this district, the Yukon Presbytery of Alaska.

The Session held a meeting with Rev. Youel as Moderator, at which meeting the Elders expressed a desire to call Rev. Marple; at this meeting a petition was presented to the session, signed by Members of the church and many of the business men of the City asking that Rev. Marple be called as Pastor of our church, but Rev. Youel informed us that we could not have Rev. Marple returned here, that he (Youel) would not consent to such an arrangement; but would not give us any reason. the Elders wished to know why, with the request from 90% of the membership of our church, and residents of the city expressing their views by saying that "the Marples are the kind of people we want", then for three men constituting the presbytery, at present the Presbytery consists of one man, Rev. Youel; Rev. Vernon and Rev. Marquis are now out of the territory permanently; then for one man to tell us that we cannot have the minister we want, and cannot give us any good reason why we should not have the man we want.

Rev. Marple has served our church at two different times, and now he is wanted again because he is the one man who understands the people here and can put the church on it's feet again; we have members who have not attended services for three years, and tell us now that if Rev. Marple is not allowed to return, they will withdraw their membership from the church, because they do not believe the time has arrived for autocratic and un-A,erican principles to govern a Protestant church, besides it is very unchristian for one minister to stand in the way of another minister coming to a church where he is wanted.

Rev. Youel did suggest to the Elders while in session the troubles of the church while Rev. Marple was here in 1923, but we who were then on the board of Elders cleared that matter, and explained that no blame was attached to Rev. Marple, but caused by one man of the church who is now leaving the city for good, and all his followers have removed, so the field is now clear and with Rev. Marple in charge we could go right on and make a success of our little gathering; we have been informed by non-members of the church that if Marple is returned to Anchorage they will help support us, where they have given no support in the last three years.

It must be evident to anyone when a man has served a church at two intervals and is wanted a third time, that he is highly esteemed by the citizens of the community.

We are enclosing a certified copy of the petition presented to the Session, which includes nearly every resident member of the Anchorage church, as well as all the prominent business men of the city; this shows the sentiment of the community, and certainly should be evidence that Rev. Marple could step back into the church and make a success of it;

The sentiment of the Elders is that if three men can agree, which we believe was done by Reverend Vernon, Marquis and Youel that they will not allow one who

is wanted as minister to fill the position, the Elders are ready to resign, because we do not believe that we have come to the state of Popery, and unless Rev. Marple has done something unchristian and not becoming a minister of the Gospel, which we do not think he has, we do not want to work under an auto-cratic rule.

Our reason for believing that an agreement was concluded by the above mentioned men, is, that Rev. Marquis informed Elder Sogn that if Mr. Youel could feel that Rev. Marple was eliminated from the prospective list of calls to fill the pulpit of our church, that he (Youel) would leave here with a more satisfied feeling; nothing was said about Marple not being allowed to return until after the Yukon Presbytery called a session here at Anchorage, and adjourned after a half days session and then reconvened in Fairbanks, between which times Elder Sogn was informed as above stated; but after the meeting at Fairbanks it was then stated that Rev. Marple could not return to Anchorage.

We have tried herewith to explain to you the urgent need for Rev. Marple to return, because we feel that three men should not be supreme in a case of this kind, and believe that the Board of Missions of the Organization as a whole should be a higher could to which we can appeal.

Hoping this will result in our plea being granted, we remain,

Yours very truly,

Elders H.S. Sogn

S. C. Raynor

Fred Carlquist

MAY 17 1928

PRESBYTERY OF YUKON

COMMITTEES

National Missions
Rev. James F. Vernon
Fairbanks, Alaska

Christian Education
Rev. Robert R. Marquis
Anchorage, Alaska

Rev. John E. Youel, Moderator
Rev. Robert R. Marquis, Stated Clerk
Anchorage, Alaska

COMMITTEES

Foreign Missions
Rev. John E. Youel
Anchorage, Alaska

Pensions
Mr. Andrew Anderson
Fairbanks, Alaska

May 3rd, 1928.

Rev. A.J.Montgomery, D.D.,

New York City, N.Y.,

Dear Dr. Montgomery:-

Received your letter of April 3rd, a few days ago, in which you replied to the recent action of the Presbytery of Yukon. Since receiving your letter, have had a consultation with the other members of the Presbytery, who join me in the following reply.

The recent action of Yukon Presbytery referred to, was taken to try to find a more satisfactory arrangement in order to develop the work of the Presbytery, and conserve the funds of the Board. The present arrangement is not satisfactory for many reasons, chief of which is the lack of any personal contact. Even if the chairman of Presbytery's committee of National Missions happens to be a man who has been in the Presbytery a long time and understands all the problems of each field, he is not able to travel over a Presbytery of that size, and personally visit the fields and help solve their problems. He needs a Field man to keep him informed, and in return to put into effect in the local fields the plans of the National Missions committee. If the local chairman is handicapped without a field worker, certainly the Board 5000 miles away, is more seriously handicapped. The present situation of the Presbytery, with only one man actively engaged in the white work, is a good indication that the present system is unsatisfactory from the standpoint of developing the work, or conserving the investments of the Board.

In your reply you did not indicate what attitude the Town and Country Department would take regarding assuming the field work heretofore carried on by the Sunday School Missionary Dept. If the Field work were maintained, it would insure close personal Contact, which the Presbytery desires, for the development of the work. If the Town and Country Dept. were not willing to assume responsibility for the field work, then the only matter under consideration would be the co-operative administration which was the third suggestion offered by the Presbytery.

In your reply you expressed a willingness to enter into a co-Operative arrangement, but suggested the necessity of finding out the attitude of the Presbytery of Alaska in the matter. The Presbytery of Yukon was not asking for any arrangement to apply to the Presbytery of Alaska. The Presbytery of Yukon was not trying to solve the problems of the Presbytery of Alaska. We feel that the Presbytery of Alaska is perfectly competent, with the help of the Board to solve its own problems in its own way. However, I am writing Dr. Diven as you suggest, and have already talked the matter over with several members of the Presbytery

of Alaska. The idea does not seem to appeal to them very strongly. They seem to feel that it is better as Shakespeare says " to bear those ills we have, than fly to others that we know not of".
It is easy to understand their attitude when one considers the fact that the white work of Yukon Presbytery is no more like the Indian work of Alaska Presbytery, than the white work of any other western Presbytery would be like it. Yukon Presbytery feels that the matter of the kind of administration Alaska Presbytery may wish for its work, has no bearing on the question but is a side issue. Yukon Presbytery feels that there is no need to take the matter up with the Presbytery of Alaska at all.

Yukon Presbytery feels that the Constitution of the Church gives it all the authority necessary to enable it to enter into any arrangement which the Board may wish to make, irrespective of any arrangement the Board may already have with any other Presbyteries.

Neither does Yukon Presbytery see why it should be necessary for any representative of the Board to go before the Synod with the Proposition under discussion. Synods are Courts of Review, and so how could they review actions before they are taken? Yukon Presbytery feels that the two bodies best qualified to know what is for the best interests of Yukon Presbytery, are the members of Yukon Presbytery and the Board of National Missions.

Yukon Presbytery feels that, if as you say, the Town and Country Dept. is favorable to the co-operative type of administration, that all that is necessary to put it into operation, is for the Town and Country Dept. to notify the Presbytery that it is willing to operate in that way, and send a copy of such notice to the Synodical Supt.
If such notice were given in the language of the Action of Presbytery referred to, then no new action of Presbytery would be necessary to make it effective. The action referred to is as follows:-
" All appropriations for white work to be budgeted as an independent Presbytery of the Synod of Washington, and the work to be promoted and administered through the Synodical Supt. of the Synod of Washington, and the field worker of Yukon Presbytery, under the direction of the chairman of National Missions of the Presbytery of Yukon."

The position of the Presbytery regarding Salvage is that when an allocation is made to the Presbytery, and then is divided between the the various fields, that if any un-used portions are to be used elsewhere in the Presbytery, that the Presbytery should authorize such transfers. Thanking you for your prompt reply, and with kind personal regards

I remain as ever, Sincerely yours,

Robert R. Marquis. Stated Clerk.

Anchorage, Alaska
May 19, 1928.

Dr. Alexander Montgomery
New York

Sir:

Last week we forwarded a petition and letter to you relative to Dr. Marple's return. Since that time things have developed and other matters have come to our knowledge of which we were not aware at that time.

Now we beg of you to hear with us - This is a very serious matter. We are now well aware of the fact that the Marples have not had a square deal. It is a sad thing that you are five thousand miles removed from us, for we believed that you have been getting only one side of the facts in this case and have been badly misinformed.

The reason we, as a Community and Church desire Marple's return is this. We know him, and as previously stated he has served with us twice in the past. We love and honor Dr. Marple.

Why Vernon should be so bitter in this matter, we do not know. We do, however, know for a certainty that this has been reflected in Youel's attitude as well. Are you aware of the fact that Vernon wrote letters to Sitka in regard to Marple and his work there? Was this a Christian act? We all have friends and relatives in both Sitka and Fairbanks and know of conditions in both places. We have learned that conditions in Sitka were very trying. The whites hate the natives and the natives have the same feeling toward the whites. This situation together with being overworked, made it doubly hard for them.

Mr. Youel and Marquis do not know Marple - only thru Vernon and consequently are not capable of being judges in this matter. As Vernon has left this section permanently, he has left Youel to hold the sack and suffer the consequences. Mr. Youel's work will suffer thru's act, because Marples have a great many friends in Fairbanks. This matter, of the unchristian deal handed to Marple, has already become known to them.

One of the great upbuilding factors in our church is to keep the young people in the church. Marple entertained the young people in their home once a week with the result that they got very close to them. We have lost nearly the entire number of these young people. They have declared that they would not attend while Youel was here.

We must have the young, otherwise the future of the church is doomed. Furthermore, there is only a handful of the older ones left.

We have been very considerate of Mr. Youel in this matter, for we did not want to hurt him or cause any injury in his field because of his attitude towards Marple.

We have been loyal to our little Church and seldom miss any of the services. Mr. Mr. Sogn, besides being elder, is Secretary and Treasurer of our Sunday School. Mr. Raynor is Superintendent and Mr. Carlquist is a teacher.

Dare any one state or affirm that Mr. Vernon and Youel are acting with a Christian spirit? Is it the hand of God who directs these men to deal this way with Marple? Does God use intrigue and underhanded methods in dealing with his children? Why cannot Youel and Vernon act like Christian men, and meet Marple on the level. They have not as yet, given us one valid reason why he should not return

Who are these men who set themselves up so high - lords to oppose a whole community and church, when it is their desire and sincere wish to choose a man whom they know far better than do these men who are opposing him.

We are Americans and believe in American principles and the ideals for which the Protestant church stands. If we cannot get justice with this Presbytery, we are going to carry the fight further. Since these men have proven to be so arbitrary and dictatorial without due cause, we are red blooded enough to carry the fight to the finish because we have the sentiment of the community back of us. This is not a case of what Vernon wants. It is a personal matter, we know it to be. When a community desires a man, is it right for one man to oppose and blacklist his fellow man as he has?

This has caused great resentment in this Community. We are the ones vitally concerned and are in a position to know what we want. The members of this church must be credited with having good sense, being of mature age and judgment, in selecting people whom we know as well as we do the Marples.

Are we to have no redress or are we to be defranchised because we are a Mission Church?

In your capacity and having been a minister for many years, does it not appear to you that Vernon has been very small and petty, especially when you consider what is expected of a Minister, and follower of Jesus Christ?

This church is facing the most dangerous crisis in its history due to the fact that we all, as you notice by our petition, think more of the Marples than any other minister that has served with us, and also believe that a great injustice has been done him. Marple is a man senior in years, spent ten years in Alaska, and far more able and talented than the men trying to blacklist him.

After having delved into this matter and finding only personal and petty reasons, would you censor us for being determined to appeal this matter and seeing it to the end? Our faith is already shaken in this denomination. We do not want to be a member or part of a church who will not give its ministers a square deal. Unsavory petitions and underhanded methods should not be brought into play in a Protestant Church.

We are at this time appealing to you and are quite sure that you can reason and bring pressure to bear. Vernon and Youel have informed us that they are the first and last word in this matter. No other minister will be considered until this is settled. Now Doctor, in summing this up, we, the members of this church are not a lot of ignorant sourdoughs or natives.

The presbytery should be governed by courtesy power - not for destruction but for edification.

We have in our congregation as members, educators, doctors, lawyers, and seasoned business men. If Vernon has started a smudge we are surely going to add fuel and make it hot, I doubt very much if Mr. Vernon would want this aired.

In our last session meeting with Youel we pressed him for reasons for not allowing Marples return. He mentioned a few things about which we know more than he. Upon being further questioned for reasons, he merely stated that he could not permit him to return. You can well imagine how we all feel in this matter; consequently we cannot let it drop.

Doctor, it is not reasonable that we can accept anything so presumptiously despotic, un-American, dictatorial, petty, and unchristian as this.

Please do not ask Youel to counsel with us as he has tried to do so and failed. If Youel, Vernon, or Marquis are to be Moderators at any congregational meeting here, we, the session will be absent and this will only end in a disastrous parley.

Upon receiving this letter, will you please write us by return mail or wire at our expense if you have any power to act, otherwise we are now prepared to appeal our case with petition and facts.

Respectfully,

H. S. Sogn

Fred Carlquist

S. C. Maynor

Elders of the Presbyterian Church at Anchorage.

Anchorage, Alaska
May 19, 1928.

Dr. Alexander Montgomery
New York

Sir:

Last week we forwarded a petition and letter to you relative to Dr. Marple's return. Since that time things have developed and other matters have come to our knowledge of which we were not aware at that time.

Now we beg of you to hear with us - This is a very serious matter. We are now well aware of the fact that the Marples have not had a square deal. It is a sad thing that you are five thousand miles removed from us, for we believed that you have been getting only one side of the facts in this case and have been badly misinformed.

The reason we, as a Community and Church desire Marple's return is this. We know him, and as previously stated he has served with us twice in the past. We love and honor Dr. Marple.

Why Vernon should be so bitter in this matter, we do not know. We do, however, know for a certainty that this has been reflected in Youel's attitude as well. Are you aware of the fact that Vernon wrote letters to Sitka in regard to Marple and his work there? Was this a Christian act? We all have friends and relatives in both Sitka and Fairbanks and know of conditions in both places. We have learned that conditions in Sitka were very trying. The whites hate the natives and the natives have the same feeling toward the whites. This situation together with being overworked, made it doubly hard for them.

Mr. Youel and Marquis do not know Marple - only thru Vernon and consequently are not capable of being judges in this matter. As Vernon has left this section permanently, he has left Youel to hold the sack and suffer the consequences. Mr. Youel's work will suffer thru's act, because Marples have a great many friends in Fairbanks. This matter, of the unchristian deal handed to Marple, has already become known to them.

One of the great upbuilding factors in our church is to keep the young people in the church. Marple entertained the young people in their home once a week with the result that they got very close to them. We have lost nearly the entire number of these young people. They have declared that they would not attend while Youel was here.

We must have the young, otherwise the future of the church is doomed. Furthermore, there is only a handful of the older ones left.

We have been very considerate of Mr. Youel in this matter, for we did not want to hurt him or cause any injury in his field because of his attitude towards Marple.

We have been loyal to our little Church and seldom miss any of the services. Mr. Mr. Sogn, besides being elder, is Secretary and Treasurer of our Sunday School. Mr. Raynor is Superintendent and Mr. Carlquist is a teacher.

Dare any one state or affirm that Mr. Vernon and Youel are acting with a Christian spirit? Is it the hand of God who directs these men to deal this way with Marple? Does God use intrigue and underhanded methods in dealing with his children? Why cannot Youel and Vernon act like Christian men, and meet Marple on the level. They have not as yet, given us one valid reason why he should not return

Who are these men who set themselves up so high - lords to oppose a whole community and church, when it is their desire and sincere wish to choose a man whom they know far better than do these men who are opposing him.

We are Americans and believe in American principles and the ideals for which the Protestant church stands. If we cannot get justice with this Presbytery, we are going to carry the fight further. Since these men have proven to be so arbitrary and dictatorial without due cause, we are red blooded enough to carry the fight to the finish because we have the sentiment of the community back of us. This is not a case of what Vernon wants. It is a personal matter, we know it to be. When a community desires a man, is it right for one man to oppose and blacklist his fellow man as he has?

This has caused great resentment in this Community. We are the ones vitally concerned and are in a position to know what we want. The members of this church must be credited with having good sense, being of mature age and judgment, in selecting people whom we know as well as we do the Marples.

Are we to have no redress or are we to be defranchised because we are a Mission Church?

In your capacity and having been a minister for many years, does it not appear to you that Vernon has been very small and petty, especially when you consider what is expected of a Minister, and follower of Jesus Christ?

This church is facing the most dangerous crisis in its history due to the fact that we all, as you notice by our petition, think more of the Marples than any other minister that has served with us, and also believe that a great injustice has been done him. Marple is a man senior in years, spent ten years in Alaska, and far more able and talented than the men trying to blacklist him.

After having delved into this matter and finding only personal and petty reasons, would you censor us for being determined to appeal this matter and seeing it to the end? Our faith is already shaken in this denomination. We do not want to be a member or part of a church who will not give its ministers a square deal. Unsavory petitions and underhanded methods should not be brought into play in a Protestant Church.

We are at this time appealing to you and are quite sure that you can reason and bring pressure to bear. Vernon and Youel have informed us that they are the first and last word in this matter. No other minister will be considered until this is settled. Now Doctor, in summing this up, we, the members of this church are not a lot of ignorant sourdoughs or natives.

The presbytery should be governed by courtesy power - not for destruction but for edification.

We have in our congregation as members, educators, doctors, lawyers, and seasoned business men. If Vernon has started a smudge we are surely going to add fuel and make it hot, I doubt very much if Mr. Vernon would want this aired.

In our last session meeting with Youel we pressed him for reasons for not allowing Marples return. He mentioned a few things about which we know more than he. Upon being further questioned for reasons, he merely stated that he could not permit him to return. You can well imagine how we all feel in this matter; consequently we cannot let it drop.

Doctor, it is not reasonable that we can accept anything so presumptiously despotic, un-American, dictatorial, petty, and unchristian as this.

Please do not ask Youel to counsel with us as he has tried to do so and failed. If Youel, Vernon, or Marquis are to be Moderators at any congregational meeting here, we, the session will be absent and this will only end in a disastrous parley.

Upon receiving this letter, will you please write us by return mail or wire at our expense if you have any power to act, otherwise we are now prepared to appeal our case with petition and facts.

Respectfully,

H. S. Sogn

Fred Carlquist

S. C. Raynor

Elders of the Presbyterian Church at Anchorage.

MAY 31 1928

1215 7th St., Oregon City, Oregon, May 26,1928.

Rev. A.J.Montgomery,D.D.,
156 5th Avenue, N.Y.

Dear Dr. Montgomery:

A letter from Rev. Robt. R. Marquis, just received, bears the first information regarding the recent changes in Yukon Presbytery. It would seem that the representation on the field must be very small. If Dr. Greist is not yet there, i.e., at Nenana, there would seem to be but two ministers in the field--Youel and Newhall. Under those conditions it would be impossible to hold a meeting of Presbytery until some one from outside comes to the rescue.

I have hesitated before writing this letter but I know you will not misinterpret my motive which is solely and only the good of the cause. In a letter recently received from Dr. Diven was an intimation that the former Sitka pastor might even yet seek reappointment to an Alaskan field. In my judgement his return would be a calamity to the cause and yet I fear that he has support at Anchorage which might become quite impressive under adroit manipulation. It is not pleasant to me to be compelled to say that his ambition to have the position formerly held by Mr. Marquis, if realized, could only spell calamity to our cause and final disruption of much that has been accomplished. After a most sincere attempt to cooperate with him and to recognize only the good qualities I am finally forced to the above opinions.

As I say I have hesitated much to write this letter. In the first place you have first knowledge of the man and do not need my suggestions. And in the second place it is with the deepest regret that I express such a judgement regarding any associate minister. But as a member of the Presbytery of Yukon I have first hand interest in the matter and am so strongly impressed with the danger which would follow his return to Alaska that I am going on with what is an unpleasant duty. I am writing under a "personal" caption but should it be necessary to use this letter in order to forestall any movement looking toward the return of the brother to Alaska I shall not object but only request that it be used with discretion.

We are rooming right across the street from your old home in Oregon City. We hear many pleasant things regarding you and your wife. You are still remembered with affection. The present pastor, Mr. Stocker is doing fine work and is much liked.

Cordially yours,

James H. Condit

MAY 31 1928

Anchorage, Alaska
May 19, 1928

Dr Alexander Montgomery
New York

Sir:

Last week we forwarded a petition and letter to you relative to Dr Marple's return. Since that time things have developed and other matters have come to our knowledge of which we were not aware at that time.

Now we beg of you to hear with us- This is a very serious matter. We are now well aware of the fact that the Marples have not had a square deal. It is a sad thing that you are five thousand miles removed from us, for we believed that you have been getting only one side of the facts in this case and have been badly misinformed.

The reason we, as a Community and Church desire Marple's return is this. We know him, and as previously statedhe has served with us twice in the past. We love and honor Dr Marple.

Why Vernon should be so bitter in this matter, we do not know. We do, however, know for a certainty that this has been reflected in Youel's attitude as well. Are you aware of the fact that Vernon wrote letters to Sitka in regard to Marple and his work there? Was this a Christian act? We all have friends and relatives in both Sitka and Fairbanks and know of conditions in both places. We have learned that conditions in Sitka were very trying. Thewhites hate the natives and the natives have the same feeling toward the whites. This situation together with being overworked, made it doubly hard for them.

Mr Youel and Marquis do not know Marple- only thru'Vernon and consequently are not capable of being judges in this matter. As Vernon has left this section permanently, he has left Youel to hold the sack and suffer the consequences. Mr. Youel's work willsuffer thru's act, because Marples have a great many friends in Fairbanks. This ma tter, of the unchristian deal handed to Marple, has already become known to them.

One of the great upbuilding factors in our church is to keep the young people in the church. Marple entertained the young people in their home once a week with the result that they got very close to them. We have lost nearly the entire number of these young people. They have declared that they would not a ttend while Youel was here.

We must have the young, otherwise the future of the church is doomed. Furthermore, there is only a handful of the older ones left.

We have been very considerate of Mr Youel in this matter, for we did not want to hurt him or cause any injury in his field because of his attitude towards Marple.

We have been loyal to our little Church and seldom miss any of the services. Mr Sogn, besides being elder, is Secretary and Treasurer of our Sunday School. Mr Raynor is Superintendent and Mr Carlquist is a teacher.

Dare any one state or affirm that Mr Vernon and Youel are acting with a Christian spirit? Is it the hand of God who directs these men to deal this way with Marple? Does God use intrigue and underhanded methods in dealing with his children? Why cannot Youel and Vernon act like Christian men, and meet Marple on the level. They have not as yet, given us one valid reason why he should not return.

Who are these men who set themselves up so high- lords to oppose a whole community and church, when it is their desire and sincere wish to choose a man whom they know far better than do t these men who are opposing him.

We are Americans and believe in American principlesand the ideals for which the Protestant church stands. If we cannot get justice with this Presbytery, we are going to carry the fight further. Since these men have proven to be so arbitrary and dictatorial without due cause, we are red blooded enough to carry the fight to the finish because we have the sentiment of the community back of us. This is not a case of what Vernon wants. It is a personal matter, we know it to be.When a community desires a man, is it right for one man to oppose and blacklist his fellow man as he has?

This has caused great resentment in this Community. We are the ones vitally concerned and are in a position to know what we want. The members of this church must be credited with having a good sense, being of mature age and judgment, in selecting people whom we know as well as we do the Marples.

Are we to have no redress or are we to be defranchised because we are a Mission Church?

In your capacity and having been a minister for many years, does it not appear to you that Vernon has been very small and petty, especially when you consider what is expected of a Minister, and follower of Jesus Christ?

This church is facing the most dangerous crisis in its history due to the fact that we all, as you notice by our petition, think more of the Marples than any other minister that has served with us, and also believe that a great injustice has been done him. Marple is a man senior in years, spent ten years in Alaska, and far more able and talented than the men trying to blacklist him.

After having delved into this matter and finding only personal and petty reasons, would you censor us for being determined to appeal this matter and seeing it to the end? Our faith is already shaken in this denomination. We do not want to be a member or part of a church who will not give its ministers a square deal. Unsavory petitions and underhanded methods should not be brought into play in a Protestant Church.

We are at this time appealing to you and are quite sure that you can reason and bring pressure to bear . Vernon and Youel have informed us that they are the first and last word in this matter. No other minister will be considered until this is settled. Now Doctor, insurming this up, we-, the members of this church are not a lot of ignorant sourdoughs or natives.

The presbytery should be governed by courtesy power- not for destruction but for edification.

We have in our congregation as members educators, doctors, lawyers, and seasoned business men. If Vernon has started a smudge we are surely going to add fuel and make it hot, I doubt very much if Mr Vernon would want this aired.

In our last session meeting with Youel we pressed him for reasons for not allowing Marples return. He mentioned a few things about which we know more than he. Upon being further questioned for reasons, he merely stated that he could not permit him to return. You can well imagine how we all feel in this matter; consequently we can not let it drop.

Doctor, it is not reasonable that we can accept anything so presumptiously despotic, un-American, dictatorial, petty, and unchristian as this.

Please do not ask Youel to counsel with us as he has tried to do so and failed. If Youel , Vernon, or Marquis are to be Moderators at any congregational me eting here, we, the session will be absent and this will only end in a disastrous parley.

Upon receiving this letter, will you please write us by return mail or wire at our expense if you have any power to act. otherwise we are now prepared to appeal our case with petition and facts.

Respectfully

H Bogn

Fred Carlquist

C. C. Raymer

Elders of the Presbyterian Church at Anchorage.

CARBON for Dr.Montgomery.

Dear Doctor Montgomery:- I wish you'd talk this over with Mr.Somerndike,too. Waggoner cannot go to Synod,so I will be there - North Yakima,July 10th. Come,yourself, We need you.

Wrangell,Alaska,May 28,1928. JUN 5 1928

Rev.R.S.Donaldson,D.D.,
156 Fifth Avenue,New York.

Dear Man:-

Your good letter of May nineteenth is just at hand,and I want you to know that it refreshed me much. If you and Doctor Montgomery get after those various and sundry items pertaining to our needs up here,they will come right along. "Andy" is just the best old scout in the jungle,and the way he takes the fusillades that spring from this old typewriter is perfectly wonderful. If he hadn't been toughened in western experiences he would get ugly, no doubt,for it is beyond reason for a man to breathe New York air and keep sweet,with such a villain as myself sniping away at him. However,he knows that we love him and have the fullest confidence in his sincerity and faithfulness. And I would have you know,also, that we are mighty glad that you are a western man -- not that we discount eastern men,not at all! But a western man can see things and understand them more quickly,when they are matters pertaining to western life and work.

What am I now getting at? Lend me your ears: In the minutes of Assembly you will see that all our native churches now served by native laymen are marked vacant. There is no other way to record them,we Presbyterians are so allfired thorough in our clumsiness about records. Our brethren down round Seattle,some of them at least,think we are not getting the work done,and that the Board's arrangement as a joint administration matter is not functioning properly up here. Some of those brethren down there are from Boston: you can always tell a man from Boston,but you can't tell him much;it simply doesn't get through.

Now,those fields are all supplied,for all the time the residents of those villages are at home:KASAAN for 12 months,by SAM DAVIS; HYDABURG 9 months by John Brown; KLAWOCK for 12 months by Andrew Wanamaker; WRANGELL NATIVE,vacant all the time,for I preach there each Sunday ~~morning~~ of the year,when I am in Alaska; KAKE ~~x2~~ 6 months by ~~Tillie Paul Tamaree~~ Haynes De Witt; PETERSBURG 12 months by Tillie Paul Tamaree; JUNEAU NATIVE 12 months by Harry Willard; KLUKWAN 5 and two-thirds months by Seward Kunz; ANGOON 5 and one-half months by Sam Johnson. Sitka native is taken care of by a regular minister. Metlakatla by a regular minister,Rev.Marsden. Hoonah by regular minister,Rev.Beck. Petersburg whites are worshiping with the Lutherans there,and,with Sitka native,is the only vacant native pulpit in our bailiwick. So,you see,we are really better off than ever in the history of this Presbytery. We do not want to be turned over to Seattle Synod,for no good could come of it for the work,much as we might enjoy the closer touch of the Seattle brethren. Yukon Presbytery is an entirely different problem,though it is my judgement, after reading carefully their plea to be taken under Synod's wing, that that sort of administration would be a mistake even for Yukon. It looks as if the Yukon brethren who have left Alaska are going to try to force the matter before Synod in July,and it will be my unhappy task to oppose any such move for ourselves. Not a man here favors it.

Dr.Montgomery has worked very helpfully with this Committee,and we surely appreciate all his efficient and patient service. Our Presbytery is so largely native work,that we cannot by any stretch of an informed imagination work under the same minute rules and regulations which so well apply to white churches.

In addition to that fact,this use of native laymen is our only efficient training for the prospective ministry students among the native people. Not all of them will go on to complete their preparation,that is true;we do not expect it,in certain cases. But next spring Sam Davis will be ordained,if he completes the work assigned him for his final tests. Wanamaker and Brown are also in line,in the near years of their study. Till we get that S.Hall Young finishing school,and get it under some good man like E.L.Howe,the man we are now trying to bring to Sitka native church,- so he will be there to sponsor the work of that finishing school when it is established,- we need to keep on supplying these native fields with native workers. And they work so much better than some of the white fellows who came up to save all their souls and some of the Board's money,that we really need them. If we drop these laymen before we have fully prepared native workers to put into their places,we lose out with the native,in no small measure. It is not an ideal arrangement,not by any means;but the Board has not money to supply white men for such fields as are now supplied by the native laymen,and the men are not available - desirable white men,for such work,it seems. When Dr.Matthews slipped into his report,last summer,that sly insinuation that perhaps the Synod's Committee could save money for the Board,if it had the allocating of Alaska's funds,he was simply hammering away on his ambition to cut us out of the Board's direct aid and direction,and get us into the Seattle ecclesiastical menage. We love and admire the tall leader,but he has been misled by faulty information;and then the whole church knows that he desires only good to all the world,and that such desired good could be better brought about if Seattle were in undisputed control -- of the world? Surely! If the dear man knew what some of us have to know about Alaska and Alaskan work, he might be willing to send my old friend Forbes to run it,but he'd keep far away himself,unless he is less astute than I take him to be.

No,we're not quarreling over anything;but we do not care to be run into the ditch and have a lot of wreckage piled a-top of us -- not too suddenly,at least.

Pardon this hasty letter,with its numerous errors in typing;but when I learned,as I did,only a day ago,that Yukon men now out of Alaska to stay are so urgent about having Northland management reshaped;and knowing as I knew before,that the Seattle contingent is so eager to reshape our affairs regardless of knowledge or ignorance of the facts in the situation of our fields and our programs,it seemed to me that you should get a line,even though it had to be written in sinful haste. So,with cordial personal greetings the sinner will sign off.

Very truly yours,

Driver.

POSTAL TELEGRAPH – COMMERCIAL CABLES

CLARENCE H. MACKAY, PRESIDENT

RECEIVED AT

STANDARD TIME INDICATED ON THIS MESSAGE

TELEGRAMS TO ALL AMERICA

THE MACKAY SYSTEM — POSTAL TELEGRAPH — COMMERCIAL CABLES — "THE PULSE OF THE WORLD"

CABLEGRAMS TO ALL THE WORLD

This is a full-rate Telegram or Cablegram unless otherwise indicated by signal in the check or in the address.

BLUE	DAY LETTER
NL	NIGHT LETTER
NITE	NIGHT TELEGRAM
LCO	DEFERRED
NLT	CABLE LETTER
WLT	WEEK END LETTER

SFB82 49 COLLECT NL VIA SEATTLE

200

FAIRBANKS ALASKA 17

REV A J MONTGOMERY

156 FIFTH AVE NEWYORK NY

AT ACTIN CHAIRMAN N M COMMITTEE MARPLE POSITIVELY NOT APPROVED FOR ANCHORAGE SAME BEST WORKERS AND SUPPORTERS IN CHURCH OPPOSED TO HIS RETURN SEND NAMES AND QUALIFICATIONS OF MEN TO ME HERE AIRPLANE TRANSPORTATION BY NOEL WEIN FOR NURSE FAIRBANKS TO BARROW BEFORE AUGUST FIFTEENTH FIVE HUNDRED DOLLARS

J E YOUELL.

200

JUN 25 1928

PRESBYTERY OF YUKON

Rev. John E. Youel, Moderator
Rev. Robert R. Marquis, Stated Clerk
Anchorage, Alaska

COMMITTEES

National Missions
Rev. James F. Vernon
Fairbanks, Alaska

Christian Education
Rev. Robert R. Marquis
Anchorage, Alaska

COMMITTEES

Foreign Missions
Rev. John E. Youel
Anchorage, Alaska

Pensions
Mr. Andrew Anderson
Fairbanks, Alaska

Sheridan Wyo., June 20th, 1928

Rev. A.J.Montgomery,D.D.

New York City, N.Y.,

Dear Dr. Montgomery:-

Many thanks for your letter of June 7th, in which you mention the Anchorage situation. I judge from your letter that you were not at the Assembly and so did not have a chance to talk to Mr. Vernon regarding it. Am therefore inclosing a letter, that is, a copy of a letter which I wrote to Mr. Marple when I arrived at Seattle after having a consultation with Mr. Vernon regarding the situation.

I also went over to Bremerton and had a talk with Mr. Marple and Mrs. Marple came over to our hotel and had a talk, and I thought that I had made it perfectly plain that it would be foolish for them to plan to return. Marple is in a good location now, and I can not see why he should be so desirous of getting back to a place where he had trouble before and is bound to have trouble again. Since it was the correspondence of Mr. Marple continued over quite a period with the church officers at Anchorage which resulted in Mr. Youel leaving Anchorage for Fairbanks, those of us who understand the situation felt that if Mr. Marple were to return eventually to the north, that he should not follow directly Mr. Youel, but that there should be some other minister secured who would not be a party to either faction.

The fact that Mr. Vernon and myself have been criticised by Mr. Marple and the officers of the Anchorage church only proves that our conviction is wise, that it would not be for the best interests of the Anchorage Church for Mr. Marple to return. When a Minister of another Presbytery seeks through correspondence and otherwise to secure a call from the Officers of a local church contrary to the wishes of the Presbytery and also the majority of the members of the local church, then a situation arises which should be handled kindly but firmly by the Presbytery.

Presbytery has taken all necessary action regarding that case. The report of the National Mission Committee that Mr. Marple should not return was accepted by the Presbytery, and Mr. Vernon was authorized to continue to exercise his position as Chairman of that Committee until the end of his furlough period. So you see that the Presbytery is continuing to function even though Mr. Vernon and myself are outside, Mr. Youel as Moderator of the Presbytery is also the second member of the National Missions committee and assumes the chairmanship as soon as Mr. Vernon's Furlough period is up. He also was given authority by the Presbytery to moderate all vacant sessions, and no doubt when he thinks the proper

(over)

PRESBYTERY OF YUKON

COMMITTEES

National Missions
Rev. James F. Vernon
Fairbanks, Alaska

Christian Education
Rev. Robert R. Marquis
Anchorage, Alaska

Rev. John E. Youel, Moderator
Rev. Robert R. Marquis, Stated Clerk
Anchorage, Alaska

COMMITTEES

Foreign Missions
Rev. John E. Youel
Anchorage, Alaska

Pensions
Mr. Andrew Anderson
Fairbanks, Alaska

time has arrived will call another meeting of the Presbytery to transact any new business which may come up.

Both Mr. Marple and the Anchorage Church officers have been told that any petition which they may get up for him to return should be presented to the Presbytery through the Chairman of National Missions When such a petition has been presented to the Presbytery , the Presbyter will know when the names are read whether these people are bona fide supporters of the church or not. If they are, and the majority of the Anchorage Church members are willing to have Mr. Marple back, and the Presbytery should wish to reverse itself and give the local Session permission to arrange for a Congregation meeting to Call Mr. Marple, then, Presbytery has the right to do so, but until it does so, and until the Local session decides to place its case before the Presbytery, and abide by the rule of the church is such matters, until either one of these two things happen, there is no call for any other judicatory to enter into the matter at all.

Of course if Mr. Vernon should ask that the Synod's Committee handle the matter, that would be all right, but I can not see how the Synod's committee could consider the matter at all even if the local Church Session and the Board should ask it, if Mr. Vernon and Mr. Youel representing the Presbytery's National Mission Committee should refuse to allow the matter to be brought before the Synod's committee.

Do not misunderstand me, it might be for the best interests of all concerned for Synods committee to handle it, but the request for such action should come first from the Presbytery's committee and not from the local church or the Board. I am emphasizing the fact that the whole difficulty has arisen from the unwillingness on the part of the local church officers and the minister involved, to recognize the rights and authority of the Presbytery, and abide by the decision of the Presbytery.

There was a similar case came up two years ago in Sheridan Presbytery while I was outside, and the Presbytery sent back the Petition to the local church officers and said if each signer would put opposite his name a subscription toward the ministers salary then Presbytery would consider their request. Petitions are oftentimes used to cloud the issue. That is why the Presbyterian system which places jurisdiction in such matters in the hands of Presbyteries is a good system.

Thanking you for your letter and hoping that it all works out for the best interests of the Kingdom, I remain, Sincerely,

Robert R. Marquis

JUL 6 1928

Anchorage, Alaska, June 16-28

Rev. U. J. Montgomery
New York City, N. Y.

Dear Sir:

Your telegram of June 5th, received for which please accept our thanks for finding another avenue of procedure in regard to securing a Pastor the Anchorage Church.

I wish to call your attention to a session of the Yukon Presbytery held here early this spring; Rev. Vernon came to Anchorage on Wednesday Feb. 1-28, arriving at 12:45 P.M. A meeting was called to order sometime in the afternoon, with Elder Smith as delegate from the Board of Elders of the First Presbyterian Church of Anchorage; during the proceedings the matter of a Pastor for the Cordova, Alaska church was mentioned; Elder Smith stated he had heard that Rev. Marple had been asked by you to go to Cordova as Pastor there, and why was he (Marple) blocked from going

there, Mr. Truitt received no information. Rev. Marquis informed me the following evening Feb. 2d that Elder Truitts remarks "threw a Bomb into the meeting."

The Presbytery met on Wed. Feb. 1-28 and was adjourned that same afternoon to be completed at Fairbanks, Alaska, the following week, but due to snow blockades, Reverends Youel and Marquis were not able to go to Fairbanks until a week later, when the Yukon Presbytery went into session, and at this session it appears to have been decided that Rev. Marple should not be allowed to return to the Anchorage First Presbyterian Church.

From the above proceedings it appeared to us that the Presbytery adjourned here to meet at Fairbanks, so as to exclude Elder Truitts attendance, to avoid any friction as to what the session might do in regard to Rev. Marple, of course I cannot swear to that, but it seems so to us considering their attitude towards Rev. Marple.

The gist of the matter is that Rev. Youel after learning that a change here

was desired and from the remarks made by Elder Truitt, as mentioned heretofore, that the Elders of the local church desire to displace him (Youel) and get Rev. Mapple in his stead; but such was not the intention.

When the Elders learned that Rev. Marquis had been asked to go to New York city for special work with the Board, we decided that it might be a good plan to ask him to present our case to you; that we were not able to make any headway, that our attendance appeared to be falling off, and seemed impossible to hold our own, (our new membership consisted mostly of children) thought perhaps a change of Pastor might be for the best, but did not want to do Rev. Youel any harm, therefor we suggested to Rev. Marquis that he explain to you, and if you could place Rev. Youel in another field, this to come about in a natural way, as we were under the impression that you could place a minister wherever you thought he might best fit in. When Rev. Marquis returned and informed us that his position would be discontinued and no vacancy was in sight

to his attention; which had been done, not by the Elders, but by one who had helped in the choir, but discontinued singing and church attendance because of the length of the services.

Rev. Youel did not change his method only for about one Sunday, then went back to the same schedule. It appears that a congregation feels that if they sit and listen to a twenty or twenty-five minute sermon, that is about the limit, when it gets to be forty or forty-five minutes, they get uneasy. We asked Mr. Youel to shorten his prayers and sermons and we believed everything would be alright.

At this same session Rev. Youel informed us he had received a call to the Fairbanks church and asked the Elders to advise him; this we said we could not do, that he would have to decide for himself whether to stay here or accept the call to Fairbanks. Rev. Youel said, Yes; he realized that we could not decide for him; he also said he would have to, to make a decision by the following Sunday.

on going home that evening from the session I accompanied Rev. Youle to the Manse, and on the way he said, I am awfully hurt, and again asked me to advise him, I stated, that I could not do, I have been reared to feel that a minister accepts or refuses a call just as he sees it his duty, if you decide to stay here we will work with you just as we always have not a one of the Elders would "buck" you in any way.

During the following week Rev. Youle ~~Local~~ announced through the local paper that he had received a call from the Fairbanks Presbyterian Church and would announce his decision on the following Sunday, which I think was Mar. 18th.-25. Just before the service he asked Elder Smith and Sogn if they had prayed with him and was ready to advise him. both stated he would have to do just as he thought for the best; at the close of his sermon he announced that he had decided to accept the call to the Fairbanks Church and would place his resignation before

the congregational meeting on Mar. 29th, this was done and the resignation accepted.

We have heard that some of the members had been lead to believe the Elders discharged Rev. Jouel, but this we could not do, and you can see from the above that we left the matter entirely in his hands.

As to desiring to get rid of Rev. Joule and replace him with Rev. Marple, it was not the intention when we asked Rev. Marquis to speak to you in reference to the matter before stated, but about the time Marquis was on his return to Alaska we learned that Rev. Marple had resigned from the Sitka charge, the Elders then agreed that in case Rev. Marquis brought the news that Rev. Jouel would be placed elsewhere, we would send a "call" to Rev. Marple, but could not do anything until Rev Marquis' return, upon which he informed us of his race-way, whereupon we said, alright we will go on just as ever,

Ans. Feb. 2 - Rev. Marquis called on me and inquired if Rev. Marple had been considered at the time the Elders had the

conversation with him just before going to New York City' he was informed, absolutely not, we had no idea that Rev. Marple was considering a move; this Margrio said would make Rev. Gould feel better, if he thought that Marple was eliminated, he would feel better about going in case a call was received.

Later when Rev. Gould resigned and we had learned of Rev. Marple's resignation from the Sitka church, the Elders decided they would try and get him back here, but as we also had another minister in view, Rev. Winterberger of Eugene, Oreg., we decided to ask him first if he would consider a call, but received the reply that he could not see it but to accept a call from us, then we decided to call Rev. Marple, who would be glad to come, but as it is now Rev Gould says No!

We understand from good authority that Rev. Gould has given the impression that there is such a great "Tension" here against Rev. Marples return that it would be unwise for him to return; this we do not understand

as there is absolutely no tension against Rev. Marple; the facts are that at the annual congregational meeting when Rev. Youell's resignation was accepted, a few remarked just before the close of the meeting, that they were sorry to see Rev. Youell go; two ladies sobbed quite a little over it, but in a few days they were informed that it was the intention to try ~~to~~ get Rev. Marple back, they said "Well if we can get the Marples back it will be perfectly fine." Then when they were informed that Rev. Youell refused to allow Marple to return, they wanted to know why, and when no other reason could be given, they said they could not see that as a Christian act, which has been said by many, and I can say that if there is any "tension" in the city at all it is against Rev. Youell for his actions in the matter.

We also learn that Rev. Margwin was asked to call on his way to Shoreham, by-the-way, on Rev. Marple and to explain to him why it was best that he should not return to Anchorage; why was Margwin asked to do this,

why did not Vernon call on Rev. Marple.

At one of the Sessions of the board of Elders. Youel was asked, what is the Matter with Marple that he should not be allowed to go to Cordova; Rev. Youel said "I'll tell you what is the matter with Marple, he does not understand the principles of the Presbyterian system; he does not know that he has to make a request through the Presbytery to enter the field, this he did not do." We therefor took it for granted that this was the reason Marple was blocked from Cordova. (This conversation was at the session when Youel first informed us he had been advised of dissatisfaction in our local church.)

We cannot help being of the opinion that the whole trouble is of a personal matter; Youel's belief that he was wanted removed to make a place for Marple, being augmented by remarks made by Mrs Youel at every opportunity, "They think they'll get Marple back, but that they won't. I can tell them that", have also been informed that Rev. Youel has made the same

remarks.

It does seem strange to us, that a man who has been in our Territory for ten years and still wants to devote his life to the work here should be black listed and practically driven out of the Territory when he is desired at a place he has twice beenfied.

Sorry to take up so much of your valuable time but we wanted to give you all the information possible.

We can positively state that Marples return to Anchorage is looked forward to by all, there is absolutely no friction here. the petitions show that, only one member who was asked to sign the petition refused to do so, saying on account of her friendship for the Williams family (who were the cause of our trouble a few years ago) she did not feel like signing; they have now removed from the Territory; this member did state she would work with Mr. Marple should he be returned.

The Marples are the ones who can help this church, as members and citizens are just waiting for their return.

Hoping that you will attend the Synodical meeting at No. Yakima, July 10 and that Rev. Mapes will be returned to us, we anxiously await the results of the meeting, especially so far as it effects us.

Yours sincerely.

H. D. Rogers, Elder
First Presbyterian Church, Anchorage
Alaska